



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

tempted to apply the same word to the reputable journals that have favorably reviewed it. Had they placed the work in the hands of Old English scholars, they would not have subjected themselves to the charge of helping to mislead those that are seeking for information in regard to the older monuments of our mother speech. At the present time, when the interest in Old English literature is reviving, there are many that cannot go to the originals and must trust to books like the one under consideration for their information, and a favorable review of a worthless book does not lack much of being a moral wrong.

THE UNIVERSITY OF CHICAGO.

F. A. BLACKBURN.

JESU MUTTERSPRACHE. Das Galiläische Aramäisch in seiner Bedeutung für die Erklärung der Reden Jesu. Von LIC. ARNOLD MEYER. Freiburg. 1896. xiv + 176 pp. M. 3.

THERE are three reasons for which our author claims that his investigations are important. (1) They are in thorough accord with the genuine spirit of Lutheranism, which objects to permit any incrustation of tradition or of authoritative interpretation to gather over the Scriptures, but insists that each generation should go direct to the written Word and interpret it for itself. (2) They are in accord with the spirit of the age, which is undoubtedly "Back to Christ;" and this desire to know what Jesus of Nazareth really did teach cannot rest satisfied with what is well known to be merely a translation of his *ipsissima verba*; men yearn to hear the very Galilean utterances which the common people heard so gladly, and which were stored so affectionately in the breasts of the fishermen of Bethsaida. (3) Since Meyer has persuaded himself that our gospels in their present form are of late authorship, and that they contain many sayings of Jesus which he did not literally utter, but which were rather due to the inspiration of the risen Lord and to *verbatim* reminiscences of Christ's literal discourses, he feels the need of some criticism to determine which is of earlier and which of later origin, and he fondly supposes that a knowledge of Galilean Aramaic will, by revealing the terseness and alliteration of Christ's veritable words, supply, to some extent, the needed criticism.

Meyer, in his first chapter, gives an excellent résumé of the views held by many post-Reformation scholars, who have, more or less vaguely, surmised that the Greek gospels do not present to us the

words of Jesus in the language in which they were spoken. Then we have a profitable chapter on the introduction of Aramaic into Palestine, and the indications of its prevalence in the first century, with an examination of the Aramaic words found in the New Testament, culled chiefly from Kautzsch and Dalman; but with some original work as to the testimony of Josephus. Then the author examines the theories of Resch and Weizsäcker as to a Semitic gospel embedded in our synoptics; and he also gives us a lengthened criticism, intelligent and for the most part sympathetic, of previous attempts to retranslate individual utterances of Christ into Aramaic or Hebrew, made by such men as Michaelis, Bertholdt, Bolten and Nestle. The omission of the name of the present writer from this list has awakened the surprise both of Resch and Dalman. The latter scholar, who is *facile princeps*, as an Aramaist, says in the *Theologische Literaturzeitung* for August 15, 1896, that he is surprised that "vor allem die für das Aramäische eintretenden Aufsätze von Marshall in *The Expositor* 1891" are not noticed.

The personal contribution of Meyer to retranslation are disappointing from their extreme paucity. They do not cover thirty pages of the volume. First he cites eight sayings of an aphoristic character, and culls from Levy's *Wörterbücher* and Wünsche's *Neue Beiträge* passages out of the Talmud which elucidate the words of Christ. The words of Jesus which Meyer claims to elucidate by the help of Aramaic are fifteen, all told. Of these, in three cases the elucidation consists in showing that in Aramaic the words yield a pleasant alliteration, and in two instances the originality confessedly lies with a predecessor. Of the remaining ten, the one to which Meyer attaches most importance is on the Aramaic usage of the phrase בְּרִנָּשׁ = son of man, in the sense of *άνθρωπος*. He also infers from Dalman's Grammar that בְּרִנָּשׁ can also mean "I" (Dalman, however, repudiates the inference) and hence maintains that "Son of Man" is often used for "a man," as in Matt. 12:32, Mark 2:10, Mark 2:28, or for "I," Matt. 11:19. He insists that when Christ said "This is my body," his words were, הֵיין בְּרִמִּי, הוּא, and this would mean "This is myself." Standing, however, in antithesis with "my blood," it is very much more probable that Christ said הֵיין הוּא בְּרִמִּי. On Mark 7:19 he remarks that ἀφεδρών = תְּדִכְחָא, from root דָּכָה, to cleanse; and that we have reference to the rabbinic dictum that in latrina nothing is unclean. In μετὰ παρατηρήσεως (Luke 17:20) he sees a bad translation of בְּנִסְתִּיר "secretly;" in Matt. 7:6 δὲ ἄλογον קוּדְשָׁא קוּדְשָׁא he sees (as Bolten) an error for קוּדְשָׁא "a ring";

and in Luke 4:26 $\chi\eta\rho\alpha$ אֶרְמִיָּהּ should be $\Sigma\upsilon\rho\alpha$ אֶרְמִיָּהּ. As an alternative elucidation of Luke 16:16 I would refer to the *Critical Review*, Vol. VI, 48.

J. T. MARSHALL.

MANCHESTER, ENGLAND.

THE QUOTATIONS OF THE NEW TESTAMENT FROM THE OLD : Considered in the Light of General Literature. By FRANKLIN JOHNSON, D.D., Professor in The University of Chicago. Philadelphia and Chicago : American Baptist Publication Society. 1896. Pp. xix + 409. \$2.

THE realm of biblical investigation does not present a more difficult nor a more multi-faced problem than that of the quotations in the New Testament. These difficulties are found at the very first step of the student, and multiply at an alarming rate up to the final conclusion.

But their importance, from many points of view, both for the student of the Old and of the New Testament, demands for them a large amount of attention. They touch, among other questions, textual criticism, historical criticism, the unity of Scriptures, inspiration, the humanity of the New Testament writers and their relation to rabbinical thought. Scholars have not neglected this field in the past, but have given their attention chiefly to the critical questions involved in the discussion. Professor Johnson boldly blazes a new way through this forest of giant oaks and thick undergrowth. This new way is the first attempt to make a comparative study of the methods of the New Testament quoters and those in the secular literature of all times and countries. The stupendous amount of research necessary to undertake such a comparison is seen on every page of this volume. The books quoted or referred to number 301, while the authors quoted foot up 163, and the authors referred to, present a total of 213. The whole number of quotations will run up into a thousand. The book sets out to discuss eleven fundamental questions dealing with quotations in the New Testament. These are : (1) the Septuagint version ; (2) quotations from memory ; (3) fragmentary quotations ; (4) exegetical paraphrase ; (5) composite quotations ; (6) quotations of substance ; (7) allegory ; (8) quotations by sound ; (9) double reference ; (10) illogical reasoning ; and (11) rabbinic interpretation. The discussions under each separate chapter present themselves as the ripe fruit of mature and careful thought, arranged in logical and natural order, with, as a rule, neither a lack of